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## TRAMPS.\*

AIMLESS wandering, no visible means of support, capacity to labor along with fixed aversion to labor, begging from door to door, camping on property of others without their consent—no one of these by itself, but all of them together, make up the legal picture of that species of vagabond whom we have come lately to call the Tramp. In the days of Richard II., five hundred years ago, he used to be called "sturdy vagabond, valiant beggar," and was so objectionable then and later that the whipping-post, ear-slitting and hanging were his legal portion, and a fine was the reward of the man who harbored or helped him.

In those days, and for centuries, the average pauper clung to his parish because, within orderly limitations, an existence was assured him there. The sturdy vagabond must therefore have been a person to whom orderly life was intolerable, mere existence insufficient, fixed conditions of any kind unendurable, and who broke away from the inglorious hum-drum of the birth spot and ventured out into the life and stir of the wide world. That is to say, he was built on the general lines of our nine-

\* From a paper read at Chicago in June, A. D. 1893.

teenth century Tramp; and mere convenience and brevity seem to be the only justification for the invention of a new name for him.

Whether the name Tramp originated in England or America, I can not be sure. It has no place, so far as I have been able to find, in the statutes of Great Britain or Canada, while many of our States have adopted it into their legal phraseology. New Jersey began in 1876; and up to 1892, when I made an examination of the statute-books of all the states, eighteen others had followed; while a nineteenth and twentieth use the word in the index or in defining Vagrant. The word is now freely used in England in every-day life, and in the literature of pauperism and vagrancy.

For whatever reason, it is not in general favor among tramps themselves in this country. I have talked with a considerable number of them on a footing of friendliness and apparent confidence, and find that "Bum" is the generic term used by them. They carefully distinguish, however, between class and class, and there is manifestly an aristocracy among them, and a middle and lower order;—although, as might, perhaps, be expected, absolute agreement has not been reached as to which is upper and which lower crust. A few weeks ago I had a long talk with one of the "saltigrades"—if my spider friends will permit me to borrow one of their names—one of the order of Jumpers—that is, train-jumpers. He put his family first, and spoke with undisguised contempt of the "Pike Bum" who "hasn't the nerve to jump a train"—even rising and imitating the Pike Bum's long, awkward gait. He was still more disdainful in his description of the "City" or "Shovel Bum" and the "Mission" or "Religious Bum." And he almost lacked vocabulary to express his feelings towards the "Gay Cat," an inferior order of beings who begs of and otherwise preys upon the Bum—as it were a jackal following up the king of beasts.

He called the nobility of the order, "Ho-Bo's." It was thus he spelled it. He had often asked old Ho-Bo's—for he was but twenty-six—how it ought to be spelled and what it meant. They did not know. It is, however, now unquestionably the generally accepted title for the Railroad Tramp, in America;

and I may venture to say here, though I should not care to say it to one of the nobility, for fear of unduly exciting him, it is even appropriated at times by "Pike Bums" and by "Shovel Bums." I am in almost daily correspondence by letter with one of the former class who not only uses it but spells it in the most approved French fashion "*Haut-beaux!*"

My saltigrade friend above referred to as priding himself upon belonging to the nobility of the order, gave me many incidents concerning his own career which are curious. They may not all be true. In fact, I doubt not he told me more than one lie. Still men are not apt to invent things to their own discredit, and the following was not given in a spontaneous or boastful manner, but in answer to very direct and leading questions. He had "done" thirty days each in Erie county, N. Y., White Plains, N. Y.; Brooklyn, Ct.; thirteen days in San Francisco, Cal.; twenty days in Savannah, Ga.; ten days in Chicago; five days in the Tombs, New York City, and had been arrested in Syracuse, N. Y., and Richmond, Va.

He had passed part of one winter in an alms-house—to "get a new suit of clothes"—had been nine days in Charity hospital, Blackwell's Island, for a finger bruise got in jumping a train; six weeks in a Philadelphia hospital for a secret disease:—they have no aversion to such a disease when winter is coming on, he told me in passing, and several eminent medical specialists confirm his story; a whole winter in a poor-house hospital in the interior of New York for a toe lost while jumping a train; five months in a Boston hospital for an abscess on his neck, caused, as the doctors thought, by the jar of riding on trucks—he had only been six months on the road at that time, he explained apologetically! And he had also been to Dispensaries now and then for medicine, required by some trifling cold, though he generally carried stuff with him for this.

Apart from the above he had "never had a day's sickness in his life," he said, and spoke with much enthusiasm of the vigor and physical strength of the fairly initiated Ho-Bo.

It would be a pity to overlook one other item in the self-confessed activities of this gentleman. He had voted eight times

on one single election day in New York City, receiving therefor a total of sixteen dollars. The manner in which the thing was accomplished was described by him in such fashion as to convince me that he was telling the truth—and I am not naturally credulous, nor yet void of knowledge of the ways in which this branch of practical politics is cultivated in New York and elsewhere. I should, however, perhaps add that I have been assured by a New York city detective and by another tramp that this was undoubtedly a lie. The detective's confidence was based on the record of prosecutions, "showing how careful they had been!"—the tramp's, on the high price obtained. He had never got anything like that money himself! Which reminds me that nearly half of the dozen or so of tramps whom I have recently picked up on the street here, and with whom I have had opportunity for free conversation on this and other points, have admitted that they have received compensation direct or indirect for their vote, mentioning the four states of New York, New Jersey, Connecticut and California as the places where they had done business. One, who belonged rather to the order of "City Bums," at first resented the mere suggestion that he could ever have voted for money. Presently I returned abruptly to the subject with the question, "Do you mean to say then that your own side gave you nothing for turning out?" Whereupon he lifted his head and with dignity replied, "What me own side give me for votin 's nobody's business but me own." Beyond this I could not go and he would not.

I have spoken of tramp laws in the various states. Here is a list of the states which one tramp tells me he has been in: I select the first on my note book. I have talked with several whose record is similar: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, North Carolina, South Carolina, Georgia, Florida, Louisiana, Texas, California (twice), New Mexico (three or four times), Arizona, Montana, Colorado, Indian Territory, Missouri, Kansas, Nebraska, Illinois, Indiana, Kentucky, North Dakota, Wisconsin, Minnesota,

Utah, Arkansas, Michigan, Oregon, Nevada. He had been in Washington, D. C., of course, and had passed through Tennessee, though he had not stopped there. He had been through a great part of Canada, and had visited England in a cattle steamer, landing at Liverpool and tramping thence to Manchester. He had spent the night in a casual ward, and did not like oakum picking, since it made the fingers sore. He thought England not comparable with America—people would not give as freely there. He got back, he said, through the offices of the American consul, and gave details concerning the return passage which may have been wholly false, but which needed only to be half true to be painfully suggestive of the extent to which the brute survives in the human animal.

This particular man had a rather gay, light-hearted way of talking. His face was not bad, though his eye was hardly true. He was decently dressed; but he wore no collar, and had other ear-marks which, combined, had emboldened me to accost him upon the street. He looked temperate and had not even the odor of liquor about him. He was, however, no total abstainer, and described with much glee what he thought a remarkably good plan for getting a drink—a plan almost too ingenious to be either true or false. But there is no question of these three things: that the average vagabond is no total abstainer, that he always manages in some fashion to get drink when he particularly wants it, and that he is enough of a "rectifier," albeit holding no license from the United States government, to know that the real thing in drink is alcohol, and that water is the cheapest and best adulterant. In this as in some other things he is a close observer and an astute philosopher. I shall presently have something to say of this in a statistical way.

Both this man and three others whose faces I now recall reeled off the names of the states they had visited, giving the railroads patronized from point to point, with a facility and a rapidity that made one's head swim. I confess it was all beyond me, though I have travelled somewhat. And yet localities and lines of communication were occasionally identified in

such fashion as to give me general confidence in the genuineness of the itinerary. In one instance I mentioned a number of places familiar to myself but by no means prominent for size or otherwise, and purposely put them in wrong States. In every case I was arrested with, "Did you say Steubenville? Yes, I've been in Steubenville—on the Panhandle road. But see here, sonny, Steubenville aint in Pennsylvania; it's in Ohio"—and so on. This man professed to be from Rhode Island.

Such knowledge, it is true, could be obtained by a railroad brakeman of sufficiently wide experience. And indeed I am more and more inclined to think that many of our jumper-tramps have been brakemen, and the reverse. I have talked with several engine-drivers and firemen who are of this opinion, and in four instances tramps have personally informed me that they had been brakemen. There can be no question that many a brakeman has a very tender spot in his heart for a tramp, and that he finds ways of helping him along in spite of the universal reprobation of the management. He fails to discover him in box car, or open car, or on the bunters, or the trucks. He puts him off when he must, and is more than half pleased when he finds at the next stop that he has stowed himself away again. He rescues him from starvation, as in one instance related to me, when he finds him only too successfully concealed for a long trans-continental stretch. Engineers, firemen and conductors are far more stern. But they too are not insensible to the pathos of "the poor devils trudging along by the rails."

This interchange explains the wonderful skill of the tramp in jumping and riding trains. One of them told me he had dived from the platform into an open car—a "gondola" as they call it—while the train was passing at full speed. It tore every button from his clothes, but didn't hurt him. I thought this a lie until an officer employed in a freight station mentioned incidentally that he had seen that sort of thing himself. And I hear from all sides among railroad men of their remarkable expertness in the ordinary ways of catching on.

The brakeman is the land sailor. An instance came to me

lately of a man who had gone to sea once or twice against the wishes of his family. He compromised eventually on railroad-ing, and had crept up from brakeman to conductor. And I know a man of excellent family and education, who has left a good farm in eastern Connecticut, first for braking, then for firing on a train. In the old days he would have gone to sea. Our Tramps have the instinct of the brakemen, but without the industry and laboriousness of the better part of them.

However, this easy transition from the one to the other suggests the propriety of railroad managers having a more careful eye than they seem always to have had to the record and the habits of their candidates for the responsible office of brakeman.

The number of female tramps of whatever kind is not large. There is, however, a limited number of them. I have heard them called Magpies, Petticoat Bums, and Bags. They mate with a male, often arranging the alliance during a winter in an almshouse, leaving the institution at different dates to avoid suspicion, meeting at an agreed upon spot, and sharing thereafter bed and board. The man has the lion's share of this co-partnership. The woman begs, occasionally raises money by solicitation at extremely low rates—from 10 to 50 cents—cooks, washes and serves her lord as his will and her devotion may suggest. They camp out, occupy vacant houses, stop with farmers, or even in taverns. With the winter the partnership expires by limitation. I have been told of one instance in which such a female served, in every way, a camp of sixteen or eighteen tramps—to such a degree of baseness can the sex relation be lowered. I have read of similar arrangements in the vagabond life of Germany, but these have been actually told me here.

But I must give over this gossiping for a more severe view of the field. My observations above given have followed, not preceded, an attempt at statistical investigation. And first, the number of tramps in America. Massachusetts is the only state which, so far as I know, attempts to collect the facts necessary for a calculation. In 1891, the average daily number lodged in police stations or public lodging houses for wander-

ers was 427.3. In answer to the question "Where do you usually sleep?" on the blank, from which I received 1349 replies in the winter of 1891-2, 377 gave police station or other public lodging house. Assuming this proportion of 377 to 1349 to be approximately representative of the ratio between the number frequenting such places at night and the total, we shall conclude that the Massachusetts total contingent to the Tramp army was 1529.7. And, assuming that the Massachusetts contingent bears the same relation to the entire army that the population of Massachusetts bears to that of the United States—29.97—the total for this country will be 45,845. I suspect this is not far from correct, though it is partly built upon assumptions. It is from five to fifteen thousand below the current guess estimates, which fact is slightly confirmatory; since estimates of crowds are almost invariably over the truth.

I have spoken of blanks with 1349 replies. These came from fourteen different places to which blanks had been sent. The answers were taken down generally by police officers, a separate blank being used for each case. There were twenty-four questions and eight sub-questions, with a space for remarks.

Besides the large amount of material thus secured, Mr. W. Vallance, clerk of the Board of Guardians for Whitechapel, London, secured for me tabulated replies to similar questions from eight hundred and forty-one of his casual lodgers, October, 1891. The basis for careful conclusions was therefore far broader than anything ever before attempted, so far as I am aware. These results have been compared with the analysis of the 52,335 cases which have come under the observation of the German *Arbeiter Colonien* since their establishment, so far as the much more meagre statistical scope of these would allow.

A brief account of the more important results of my inquiry may be of use here:

Fifty-seven per cent. of our American tramps have trades or professions; forty-one per cent. are unskilled laborers. Ninety-eight trades were represented by the 1349 individuals—and nearly half of the persons belonging to these were attached to employments which require constant locomotion, as sailors,

firemen, teamsters and brakemen, or are associated with these occupations—such as shoe-makers, curriers, hostlers, blacksmiths and horse-shoers. Three and six-tenths per cent. more are in a trade which is drawn upon for some of the most striking figures illustrative of the unrest and transitoriness of human existence—the weavers.

One tramp in twenty is under twenty years of age; three out of five under thirty-five; seventy-five out of one hundred under forty, and only one in one hundred and eleven over seventy. Ours are much younger than the English and considerably younger than the German—though they too are in the prime of life.

This was the winter when the grip was raging, and yet only eight and five-tenths per cent. of them claimed to be suffering from bad health, and eighty-three and five-tenths per cent. declared specifically that their health was good. In England ninety-one per cent. admitted that their health was good. The German colonies gave no statistics under this item.

What makes people Tramps? The question designed to throw light on this was "Why did you take to the road?" And of course most of them attributed it to their being "out of work"—eighty-two and eight-tenths per cent. in fact. A few were "tired of work," or "wanted to take life easy;" still more "wanted to see the country;" more still charged it to "drink," a few to "roving disposition" and a very few to "won't work." Fifty-five per cent. of them, however, admitted that they had not tried to get work the day they were questioned, which is suggestive; and eighteen per cent. of them "didn't know" when they were going to work again, while two per cent. more frankly replied "never," to the question When are you going to work again?—which is still more suggestive. And most suggestive of all will be thought, perhaps, the reply made later on, which showed that sixty-three per cent. of them are confessedly intemperate.

If ever accurate statistics are collected, I think it will be found that this is almost exactly the percentage of cases of pauperism in general due to intemperance. I believe industrial causes have but little to do with pauperism in general, or vagabondage in particular.

Fifty-six per cent. of our tramps are of American nativity. Next follow Ireland, England, Germany, Canada, Norway and Sweden, and Scotland. There were only two Italians. A considerable number, possibly a majority of the American section, are of foreign, chiefly Irish parentage—I have no statistical basis for this statement, but think it to be probably correct. England has almost no foreign element to deal with among her tramps, and Germany practically none at all.

More than nine-tenths of them are unmarried, and a like proportion can read and write. This is not far from the proportion of adult white literates according to the 1880 census. In intelligence and education it is my impression that the average Tramp is not appreciably different from the general population. He is certainly not inferior, I think.

"How they are housed and fed" is an important question. In pleasant weather they live out of doors. Eleven per cent. admitted having been at some time inmates of almshouses. I suspect this to be below the truth. But in any event the close quarters presently become insufferable, and by April the captives are off. Some of them go South for the winter, living thus in perpetual summer. A friend tells me that while running an engine on the Baltimore and Ohio railroad he always passed a troop of them with faces turned South in October, and another troop with faces turned North in April.

Thirty-two per cent. of them admitted having been in hospital, many of them more than once. And I have it from hospital surgeons and from the lips of members of the fraternity, that a hospital is considered a good place for the winter, and that certain diseases commonly regarded formidable, are rather welcomed by them late in the fall, as promising indefinite asylum in this comfortable and healthful resort. Only one-sixth of them claimed to have been in hospital at their own charges: the rest were paupers of some kind. And such slight work as is done in almshouses is done in summer, when they are away. So that the hospital and almshouse fraction may be set down as a public burden pure and simple.

While outside institutional walls they are variously housed in

box-cars, police stations, wayfarer's rests, cheap lodging houses, hotels, wagons, water-closets, churches and school-houses; and the balance accept lodging at "Mother Green's," to use the German tramp's phrase for camping out.

"How do they generally secure their food?" Twenty per cent. say they beg; nine per cent. more "beg and work;" over two per cent. more "beg and steal." Three per cent. live off their "friends." Twenty-seven per cent. "work" or "work and want." Thirty-eight per cent. say they "pay for it." How for the most part this is done is left to the imagination. I am convinced that the life of a fraction, possibly the greater part of this company consists in alternations of work and travel or debauchery. The work is suspended as soon as the means for the last named have been secured—and the "sobering up" is commonly at public expense.

Counting their house-room at nothing, I am convinced that two hundred and forty dollars a year would be a moderate, and two hundred dollars a year a very conservative estimate for the actual cost per head of our army of Tramps. This would amount to about ten millions annually. This has to be paid for, of course, by somebody. And that somebody is the tax-payer.

Only six per cent admitted having been convicted of crime. Manifestly they thought drunkenness no crime, for thirty-nine per cent. admitted conviction for drunkenness. I suspect that these figures give a fairly correct impression of the real state of the case. Things to eat and things to wear are probably looked upon by the vagabond as common property. That view of things is apt to come to the front as soon as men get away from the restraints of orderly life—of which the history of war gives ample evidence and that of picnicking and summering is not lacking in it. But felony is, I believe, confined to the few. Criminal assault is possibly the commonest form of felony known among them. I doubt if weapons are often carried by them.

One of their number who has been on the move for thirty years, in writing to me complains bitterly of the lawless minority who are "mean enough for anything," and who by their evil

deeds bring the quieter majority into disrepute. Since I have spoken of the contempt in which the "Jumper" holds the "Pike Bum" and other "Bums," it is only fair to add that this informant lays the burden of crime upon that same proud and haughty aristocracy of Jumpers.

In answer to a circular containing various questions, I received replies from thirty-five chiefs of police and a number of other persons of supposed wisdom and knowledge. Of the chiefs of police twenty one stated that no conditions of person—as cleanliness, etc.—were insisted upon in their cities for public lodging, and twenty-two that no conditions of work were imposed.

Sixteen stated that the same persons returned frequently, three occasionally, two periodically; ten that the same persons did not return frequently.

Twenty-seven stated that applicants were always received; four that they were not; six that they were liable to be arrested, two imprisoned as Tramps or Vagrants, if they returned often.

Twenty-two put the able-bodied at from ninety to one hundred per cent. Only three fixed it as low as fifty.

Sixteen thought it on the whole advantageous to offer lodging at public expense; eighteen were of the opposite opinion. Of the sixteen, four favored it on grounds of general humanity, two out of regard to the possible deserving minority among the tramps. Nine favored it on grounds of public policy, of which six for protection of property, one for protection of person.

Eleven thought compulsory work was the best solution of the Tramp question; two confinement; two corporal punishment, of which one the shot gun; one severer laws; two enforcement of present laws; one furnishing employment. Three believed in the workhouse; one thought encouragement ought to be refused; and one thought the repeal of the McKinley bill would do it!

Not a single one advocated moral measures. I am sure this is not because our police authorities attach no importance to such instrumentalities. I fear it is because they think the Tramp is impermeable to them. I should be sorry to declare

myself wholly of this opinion. On the other hand, moral measures when tried have generally been unsuccessful. Two habits have chiefly to do with the conditions of vagabond existence—the habit of idleness and the habit of intemperance: to which perhaps a third might be added: the habit of physical uncleanness. Now moral means are very powerful as preventives of these habits, and are invaluable allies in overcoming them. But the first thing, I suspect, must be forcible restraint from all these habits, and forcible inculcation of their opposites.

And from this it will be plain that I should recommend uniform laws in all the States committing drunkards and vagrants to places of detention where they must abstain from drink, must work, must keep clean, must avoid licentiousness—and that for an indefinite period. They might be made to nearly or quite support themselves in such establishments. And in that event we should save ten millions or so a year. And then there would be the chance of reforming some of them, of which there is now almost none whatever.

But as long as they are left to roam at will, restrained only by an occasional spasm of enforcement of the vagrant laws, it would be an immense gain if soft-hearted people would stop giving them money. Be sure it goes almost without an exception for drink or worse. The person who will give any beggar a coin just because it seems too hard to refuse him, ought on similar grounds to give razors and guns to madmen and children.

JOHN J. MCCOOK.

### IMMIGRATION OF ALIENS.\*

I OWE an apology to every American citizen who may do me the honor to read this paper. That an apology is due will appear from the two postulates underlying the whole argument that follows, *i. e.*, that men are born neither (1) free, nor (2) equal. There is of course, a diplomatic and even a theological sense in which men are both equal and free; but if casuistry be laid aside, and the vernacular of plain business alone employed, the equality and freedom of mankind are restricted to iron-clad limits of narrow compass. The yellow man propelled from the valley of the Yangtse-Kiang by the expulsive force of overpopulation and of want; or the poor Jew of Moscow or of Kieff who is "moved on" by the piety and police of Pobedonostzeff or the anger of Alexander, are in each case free to lie down and die, and equal in "natural rights," whatever they may happen to be. The fact is that as regards individuals as well as regards nations, in respect to freedom and equality, there has been a vast quantity of gaseous cant floating about this planet ever since the bovine stipulations of George the Third and his advisers broke up the effective and permanent union of the Anglo-Saxon race; and more especially since the peasants of France, not without bloodshed, successfully asserted their rights not to sit up o' nights, flogging the ponds so that the *seigneurie* at the château might slumber in peace undisturbed by the croaking of frogs.

Both the States and Great Britain are just at present puzzled by the immigration riddle. They are affected by much the same causes, if in a different form. Russian persecutions have directed, both to American and British shores, an army of excellent people whose chief qualification for citizenship is want, and whose hereditary ignorance of, and muscular incapacity for, the more elementary conditions of success in a new coun-

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try, are better calculated to stir the benevolence of philanthropists than the admiration of statesmen. Nor is the reason far to seek. The duty of statesmen is not fulfilled when they have given attention to the current problems of political necessity. They are, in addition, trustees for posterity. From this task they may shrink; they may evade it; but the duty remains. To regard the welfare and destiny of unborn millions may raise no applause, make no reputations, and excite no emotions of gratitude; but the interests of that silent multitude that mutely waits round the corner of the century to receive what we relinquish, are interests that cannot be ignored by an honest statesman, and will be safeguarded by a great one.

Much dispute is raised in these days of Irish controversy, as to what it is that constitutes a nationality. Without attempting a complete answer, it may be admitted that oneness of race is at all events an elementary condition in a full-grown nation. Nothing strikes a stranger more in the United States, than the fact that the German of Cincinnati, the Swede of Milwaukee or the Irishman of New York, is in each case more intensely Teutonic, Scandinavian, and Hibernian than in their respective Fatherlands. In point of fact, race is in process of making in North America. You have not yet struck a type. It is true that to most European minds the typical American is successfully produced by the Atlantic States. California, Virginia and Ohio demur to this assumption. In point of fact, the American type is forming; it is not yet formed, and may well take a few centuries to evoke a type that will be recognized throughout the whole of the States themselves as racially and distinctively American.

If my proposition be true, that the American nation, however completely equipped for all practical purposes in its struggle for existence in the world of to-day, is not yet radically blended, perfected, complete, or developed, then the duty of your rulers to exclude all that may tend to deteriorate your type becomes a duty of the most impressive nature—that is, if men are not born equal, a proposition with which I set out. The difference between a philanthropist and a statesman is the

difference between one who looks to all the results following the movement of a given piece of machinery, and one who looks only to the specific phenomenon which has touched the striated muscle he is pleased to call his heart. The philanthropist is known to exhibit imperial indifference towards the direst sufferings, when they are the result of the noble emotions. It is enough for him that the evil he has set himself to redress really is destroyed. The generation of a cloud of other and greater evils is a matter of indifference. The bear who watched his sleeping man-friend being disturbed with buzzing flies, and thereupon sympathetically destroyed the flies and killed the man with one and the same blow, it always struck me must have been an Anglo-Saxon philanthropic bear.

In point of fact, in statesmanship there is never a clear road. Every conceivable course is open to objections. The wisest and the greatest statesman is he who, having resolved on his goal, takes the line open to the fewest objections. Apply this principle to the maintenance and improvement of the respective types of American and British nationalities, by what considerations will Washington and London be governed in dealing with the question of the immigration of aliens, and, more especially, of destitute aliens—aliens destitute not merely of money and of muscle, but of character, purpose, knowledge, and every thing that separates a man from the unclean beasts of Gadara.

In the solution of this problem, the Government of the States enjoys a marked advantage over that of Great Britain. The port of New York is the gate through which, for practical purposes, every sea-borne immigrant must pass before he can enter the land where all poor men want to go at some time or other during their lives. The facility with which regulations can be framed is not much less than the ease with which they can be enforced.\* A given physical, mental, or propertied standard, once prescribed, can be effectively maintained under the shadow of the statue of Liberty. It is otherwise in England. We have many ports. The distances from other lands are measured

\* I do not speak of the misuse of the Canadian back-door, which constitutes a real American nuisance, to be removed by diplomacy.

by hours and not by days. The steamship companies, which are under effective control by the United States, elude the administrative capacity of any President of the Board of Trade yet born in England. The first consideration, therefore, is that of the executive powers with which the immigration authorities are to be endowed. As in so many other cases of new developments, the United States is acting while Great Britain is weighing the objections to every conceivable course, and pronouncing, with all the weight of inspiration, against the adoption of any of them. The result is that not only do we receive the scum of Europe, but we get the back-wash of the American scum, besides the good folk who, from mental and physical disabilities, do not attempt to ring the bell at Ellis Island in New York harbor.

Next to the executive difficulties in the way of restriction and discrimination, the main consideration is the democratic lines on which restriction is now advocated, both in the States and in England. The persons who deprecate interference with the free inflow of the destitute alien, are either pure sentimentalists or capitalists who have everything to gain by the fiercest competition between wage-earners. Because England once received the skilled and useful Huguenots after the revocation of the Edict of Nantes, when the population of these islands was under eight millions, therefore she should now receive, they argue, the destitute population of Eastern Europe, when her population is thirty-nine millions, and the struggle for life so fierce as to crush out the dignity of manhood, the grace of womanhood, and the merriment of children. These wiseacres, who can afford to indulge in the luxury of traditions for which they do not pay, but from which they profit in the form of wicked cheapness, have no eyes to see that for all nations, there are other and nobler traditions which bear upon the nearer duties of regard to brothers in blood, color, race, before exercising vicarious hospitality to strangers without racial claim to generosity at the expense of justice to their own people. Mr. Gladstone himself has fallen into this error. We are, he says, a colonizing nation. We dispatch to other countries many

more than we receive from them. This is true enough, but the quality of the human material received must be compared with that sent. The latest witness on this subject is Mr. N. S. Joseph, whose labors as Honorary Secretary to the Russo-Jewish Committee reflect lustre not only on the community of which he is one of the most gifted sons, but also on the country that is so fortunate as to reckon him among her citizens. Mr. Joseph delivered an address on January 26th, at the Inaugural meeting of the Visiting and Bureau Departments of the London Russo-Jewish Committee.

After saying that there remain in London at present an enormous number of Russian immigrants constantly demanding sympathy and assistance, he continues as follows: "I purposely abstain from giving any estimate of that number; but it suffices to say that the lowest estimate is alarming enough to us as a community . . . . . The first difficulty arises from the heterogeneous nature of the refugees. There are some thoroughly capable and industrious, who only need a friendly directing hand to guide them to the means of earning a livelihood; others wholly incapable and idle, and who, perhaps, rarely did a day's work in their own country. There are some fine, sturdy specimens of humanity, physically and morally fit subjects for emigration; others perhaps, fully as deserving of a fresh start in a new country, but so attenuated and weakened by privation and suffering as to be physically unfit for emigration. There are, unfortunately, a large number of poor widows and orphans, and to our disgrace it must be added, there are many deserted wives and children. There are many men who occupied high social, professional or commercial positions in their own country, and who have arrived here wholly without means, and there are thousands of immigrants who cannot be called refugees at all, but who, chronic incurable paupers, have come from Russia or Poland in the hope of getting something from the Russo-Jewish Fund, of which they have heard exaggerated accounts. Then there are many who, in Russia, belonged to trades which have practically no existence here, and a still larger number who were only hawkers and petty

dealers. Then there are the sick and aged, who might or might not have been driven out of their native place. Moreover, there are, as might be expected, the differences arising from variations in mental and moral constitution and development—the cultured and the semi-barbarous, the truthful and the untruthful, the honest and the dishonest, the intelligent and the unreceptive.”

It may fairly be claimed—both by workingmen and women who are subjected to the searching fire of furious competition, and the rate-payers who are responsible for maintaining invalided and superannuated workers, disabled in the struggle for life—that immigrants of the class described by Mr. Joseph may be rigorously excluded from our shores. If they are not wanted in the States, with your millions of fertile but still neglected acres, they are still less wanted here, with our myriads of unproductive but naked and hungry babies.

The political refugee argument will not bear examination. The Mazzinis, Volkokies, Somersets, Krapotkines, or Garibaldis, have always paid their hotel bills, or found friends to discharge their obligations for them, and will always succeed in obtaining sympathy and cash from lovers of freedom. To speak plainly, after an experience of nine months in Russia during the height of the Jewish persecutions, the true expulsive force is as much economic as political. The struggle for life in a town like Berdicheff, where 70,000 Jews are huddled together under the saddest conditions of want, pressure and squalor, can end in one of two ways only. Either the poor souls must die, or they must depart. In England we have no room for them except by lowering the general rate of wages in the trades in which the immigrants compete, and thus reproducing in London itself, the tortures and tragedies of Berdicheff. (Michelet said: “*La liberté sera it un mot si l’ on gardait des mœurs d’ esclaves.*”) The refugees from economic conditions that are insupportable, do not gain, and still less impart, the liberty they seek, when they are accompanied by the very conditions from which they fly. To exchange the religious serfdom to the Czar for the economic serfdom of the sweating-

master of Whitechapel, is at least a doubtful advantage to the serf himself. But when he spreads the contagion of serfdom in his new home, the hour has struck for the rulers of a free people to look first to the welfare of their own people and their own race, before admitting the inefficient surplus of a lower nation.

If the facts with regard to Russia were grappled with, it would be at once seen that the New Exodus is caused by the old religious wrong. Russia is not only backward and undeveloped, but abounds with the raw materials of enormous wealth. Nature is not at fault. The curse of despotic pride and ignorance broods over the land. To admit the legions of refugees flying from the economic conditions prevailing under the religious barbarism that the Russian rulers inflict upon an ignorant and sensual people, is to provide those rulers with a safety valve which delays the explosion that must arrive but for the short-sighted policy both of America and Great Britain. All revolutions are revolutions of the stomach. All revolutions are caused by wrong. A revolution in Russia is overdue.

Were the English-speaking people of the world to band themselves together in a league of freedom, stern language would be held towards Russia. Stung by the revelations of Mr. Kennan, she hides all she can hide of the mediæval iniquities she still pursues. Nor must it be thought that the Russians as a people approve of the black system that stunts the growth and stains the honor of a brave and generous race. To the Czar and a dozen of his advisers belongs the infamy of the present system. Theirs is the responsibility—theirs the shame. Were England and America to call on Russia in the interests of humanity, to extend to her Jewish subjects equal rights and an equality of laws, and to back up that call by just so much blood and treasure as were necessary to insure attention and compliance, the world would speak and speak truly of a quixotic departure from the canons of commercial life. But such a crusade would be at least as noble a quest, and far more important in results, than the liberation of the slaves obtained by England in exchange for her treasure, and by you in return for the

lives of the flower of your youth. And the immigration problem would be solved.

It is idle to suppose in these days, when phrases do service for deeds, that either of the branches of the English-speaking people on this planet will do more than preach at the greatest living representative of physical force. Russia, like all semi-orientals, understands force, and unless our protests are efficiently backed up by arguments of a more convincing nature, they are as well unsaid.

There is little sentiment in this matter of immigration. It is a business matter. Since the home is the unit of the nation, celibate immigration should be discouraged by adequate restrictive means. The anti-Chinese movement arising in your Pacific coast was justified by this consideration alone. Any nationality should be carefully watched when the female immigrants fall below thirty-five per cent. of the whole. On this basis Russia, Italy and Hungary furnish unsatisfactory records, as in each case these nations contribute more than sixty-five males out of every hundred immigrants of their respective races to your shores.

To recapitulate. The first duty of the statesmen of a great nation, is to maintain and improve the best standard of his race; to free it from those elements that tend to degrade or deteriorate the community; and to control the influx of human beings so as to raise rather than lower the conditions of life under which the new generation of hand-workers is born. Mixture of two races may either improve or degrade the character of both. The fusion of incongruous blood results in the generation of a mongrel type. The mixture of congruous and harmonious types results in the production of a race combining the characters and virtues of both, and the vices of neither. What higher aim can the leaders of our common race pursue than the purification and development of the Anglo-Saxon type?

If these things be so, the grounds therefore for excluding unsuitable immigrants from America and England are:

1. The degradation of the racial type.

2. The unfair competition forced upon the class of unskilled wage-earners who are too poor and too numerous to combine against unscrupulous capitalists.

3. The lowering of the standard of life among the classes with which destitute aliens compete in the unskilled labor market, and the consequent contamination of character of the native born.

4. The diversion of the charity fund from existing national distress.

5. In the case of the Russian Exodus, the free admission to the States or Great Britain of destitute multitudes of what Mr. N. S. Joseph calls "chronic incurable paupers," is the best incentive to the Czar and his Ministers to persevere in their policy of extermination, because it postpones the revolution that must precede the creation of a wholesome and progressive state of things in Russia.

To a savage or a child, the surgeon's knife is indistinguishable from relentless torture. A great nation, no less than a great family, is bound by duty to those that come after us, no less than to the generation of to-day, to do nothing, and to spare no one, who imperils the realization of the national or family ideal.

ARNOLD WHITE.

## A VISIT TO THE KELLER INSTITUTES IN DENMARK.

NEARLY two years ago I was visiting one of the best of our American institutions for the feeble-minded. When I expressed my satisfaction with their work, the officer who was guiding me said—"In such work the leader is Denmark." As I was planning a trip to the little kingdom, I made a note of this remark, and determined to see how the Danish people care for such unfortunates.

Although I was a perfect stranger and quite unacquainted with the Danish language, Prof. Keller, who has charge of the Keller Institutes, received me when I called upon him last August with that lovely hospitality so graciously tendered throughout Denmark to foreign visitors. An inspector was sent with me through two of the Institutes; a third I visited alone; Dr. Keller, a younger brother of the director, took me by a delightful drive to two which were located in the suburbs of the city; and Prof. Keller himself showed me through the farm settlement. To give a clear idea of the work done, I shall describe the Institutes in a different order from that in which I visited them.

The Keller Institutes, located in Copenhagen and its neighborhood, were founded by Dr. Johann Keller, and are now under the direction of his two sons to whom I have referred. In management private institutions, they have nevertheless financial assistance from the state and from the communes. Among the fundamental ideas in their management, three are particularly important: (a) careful classification of cases and separation of the different classes in distinct institutions; (b) discovery of occupations which shall help the patients toward physical soundness, and tend to the development and strengthening of the mind; (c) training which shall render the subjects in some degree self-supporting.

When a person is first received into these Institutes, he is sent to the Trial Department, the building for which is quite in

the heart of the city. Here a careful study is made of each case, and the child's ability is fully tested, so that a line of further treatment may be planned. The children, in the course of the test, are taught many very simple things, and the methods are very interesting. To teach distinguishing the right and left hands and to train in using words, the children are placed at a table, with two blocks before each one. The teacher says: "Lay your right hand on the left block." The child, obeying, says: "I lay my right hand on the left block," etc. The children learn form and size by being supplied with boards in which spaces of various sizes and different forms are cut out—round, square, triangular, etc; they are also supplied with bits of wood cut out to fit these spaces and they are told to place the blocks aright. Color recognition is taught by supplying a large number of blocks of various colors and having the children match the color of any selected block; this is easy, but the task of finding a block of a given color, from a pile of blocks at a distance from the one shown, is much harder.

Such a test requires attention, observation, and memory beyond that which many of the children have, but the test is an excellent one in developing such powers. Again cards are laid before the child on which are pictures of many common things, such as pieces of furniture, tools, objects in daily use; and little models of the same objects are placed in the child's hands and he sets the object model over the picture. To understand a picture is not altogether a natural thing, and travelers assert that there are some savage peoples who cannot do it. To see any child mind grow is interesting, but to see these poor little latent minds waken is doubly interesting. When the child is understood and its capacity fully tested, it is sent either to the Instruction Department or to one of the Institutes for hopeless cases.

The Instruction Department is housed in the oldest of the Institute Buildings. Here a regular course of instruction is pursued. Of course many of the cases go only a little way, but others are carried on to quite advanced work. We visited classes in articulation, where the child is taught to speak and to name ob-

jects. The task is one of infinite labor. To many of the children certain words present great difficulty, and it is not easy to keep the minds from wandering. A word well begun may be forgotten before it is finished. After language is mastered the work is easier, and the most attractive lessons are given upon objects. One class was studying the principles of plant growth and agriculture—wheat, plant parts, farming implements, parts of instruments, kinds of farm work—all illustrated by objects, models, and movements. Lessons in form and size are here given, and there are classes in arithmetic and drawing. Some children are able to do mental calculations in the simple rules of arithmetic, and denominate numbers are sufficiently mastered to allow the answering of such questions as this—"If one pound of a substance cost thirty krona and sixteen ore, how much will a quarter of a pound cost?"

In drawing, the rule is first used in developing ideas of proportion and fractional parts: then comes free-hand drawing of straight lines, curves, and designs. Manual training is emphasized. There are three shops, (a) for making mats and brushes, (b) for basket-weaving, (c) for carpentry. The making of mats or scrubbing brushes is a task the children enjoy, and the work is good. Basket-making is more difficult, while carpentry can scarcely be called a success. Besides this shop work, the children are taught various domestic employments, and some of the boys make lace, carve wood and make paper boxes, while the girls make rugs, weave towels and striped goods, and sew or knit. One little fellow who can hardly speak and who probably can not count, makes beautiful lace in patterns so elaborate that a mistake in placing a single thread would mar it; many children, far better endowed mentally than he, cannot do such work at all. Attention is also given to physical culture, and classes are regularly drilled in the gymnasium. The physical benefit is great, but the mental improvement is even greater, as attention, thought, precision, an idea of "time," are all required.

In the work of instruction Prof. Keller has worked out a regular course of object lesson work and also of manual exer-

cises, the latter of which he subdivides into theoretical and practical exercises; in object lessons the studies are grouped into four series or class programs.

1. The house and its parts; the room and its parts; furniture; some domestic animals; summer and winter; parts of the body; the senses; clothing.

2. Primary facts relating to agriculture; the four seasons and their changes; food materials; baker and miller; domestic animals and the barn; some wild animals; wagons, etc.; school materials.

3. The clock and time; agriculture and horticulture; hemp and wool; classes of animals; seamanship; the church and its belongings; soldier and sailor; trades; metals and their use; lumber and its uses; fuel.

4. Forestry; viticulture; foundry work; lighting; quarrying and mining; useful plants of other lands; apiculture; sericulture; the lower animals; navigation; hunting and fishing; air navigation.

As to the manual exercises, these also are given in a definite order. Of so-called theoretical exercises the following is his list—threading needles; fastening stuffs together with pins; cutting strips of paper first along ruled lines and then free hand; constructing figures with blocks after picture patterns; wrapping up books; doing up bundles; folding newspapers and arranging according to date and number; cutting out pictures and pasting them on sheets; finding a given page in a book; braiding twine, ribbons and hair; tying sashes; constructing figures; sharpening lead pencils and slate pencils; ruling slates; washing and drying cups; winding yarn.

The practical exercises follow these in two groups. The first is—lacing up shoes; tying loops and knots; winding yarn; using knife, fork and spoon; washing hands and face; cleaning the nails; constructing figures of blocks; filling bottles with water; stringing balls on a cord; dressing and undressing; ball playing; carrying burdens with a yoke; fetching ordered objects; finding little things on the floor; cleaning the nose; carrying burdens; opening and closing the door;

rapping at the door; pushing a wheelbarrow, loading and unloading it; stringing beads according to color. The second is—brushing shoes; sharpening knives; polishing tinware; scouring wooden ware; removing grease spots; setting the table; brushing and braiding the hair; making beds; tapping and corking; laundrying; washing dishes; cleaning windows; wiping off shelves; buttering bread; sewing beads in patterns; making designs with blocks.

To me the Institutes, 122 Norrebrogade and Villa Popina, were unspeakably sad. To these are sent those epileptics who can receive no help from training. The first of these is in the city itself, while Villa Popina is pleasantly situated, almost in the country, within sight of the sea. It is surrounded by a little garden, and it receives fresh and pure air. The kindest of care seems to be given to the unfortunate inmates, many of whom cannot walk, some of whom cannot feed themselves, and all of whom need constant watching: one boy wears a wire mask to prevent his tearing his face; another constantly washes his hands and his face with his tongue as a cat does; many are in continual nervous motion. At any moment an epileptic attack may come, and the sufferer has to be hurried away to a padded bed.

It is a long ride from Villa Popina to the Institute where cases incapable of improvement and unable to work are kept. A large proportion of the inmates are adults. The day was fine when we were there, and almost all the patients were in the open air, in the two yards—one for men and one for women. The building, was like the others, scrupulously clean and neat. After inspecting it we walked out to see the patients. These were of all grades: a curious microcephalic woman met us as we went in and followed us everywhere; one woman groveled on the ground and ate grass, while another, although very ugly, was a coquette constantly playing her part. As we passed into the men's yard two kind-looking old men, both wearing badges, met us: one of them considers himself an assistant inspector. One poor fellow keeps digging up handfuls of earth which he throws into the air and then jumps about like a frog. In two small paddocks violent cases were locked by themselves.

The farm houses are at Lillemosegaard, near Lyngby Station, a few English miles from Copenhagen. They are thus in the open country and are surrounded by a good farm. To this Institute those are sent who have received as much training as they are able to take, and who are able to work. There are two substantial houses—one for men, the other for women. At this settlement Prof. Keller has tried many sorts of out-door work, with varying success. The district is covered with flints and other pebbles. These are gathered, broken, sorted in revolving sieves and piled up. This work gives employment to many who cannot do much else, and as the stone is sold for road-making and other purposes, it becomes a source of income. The work too is well adapted to help certain cases. Gardening, agriculture and horticulture are all tried. Of the latter much had been hoped, but it has not been very helpful. Digging turf and ditching are good employment, and many cases are rendered quiet and manageable by such work. As to in-door work, baskets are made from willows grown on the place, wood is sawed and chopped, and shoemaking and carpentry are somewhat followed. The care of horses cannot safely be trusted to the patients, and for this help must be hired. As to the women, they do housework, weave and sew.

Nowhere in the Keller Institutes is there any attempt at show. The buildings are plain and unpretentious, but are always models of neatness and cleanliness. The kindest spirit appears to prevail among the attendants and guards. The chief aim everywhere is to find out what will help these poor creatures to their fullest development, to their greatest happiness, and to their nearest approach to self-support.

FREDERICK STARR.

## EARLY POOR LAWS IN THE WEST.

ONE may sink a well anywhere, and if it is sunk deep enough, find interesting material of thought. A lawyer's library in a western town contains a record of the primitive efforts of our ancestors in dealing with the age-long problems of dependency. Indiana may be taken as a typical example. This article will briefly notice some elements of the first legislation. That legislation goes back to the period previous to the reforms of the English Poor Law, in 1834 and afterward. Some of these provisions look like fossils of an elder social stratum.

In those times there were no rich people and few paupers. There were no cities where vagabonds could hide. Indianapolis was not dreamed of for a capital when our fathers began to care for the poor by law. There are signs which indicate that the laws were simply copied from the books of older states, because it was supposed they would be needed when population became more dense. R. D. Owen, who lived among them, describes the character of the people about 1834. They were honest, and their houses needed no locks. They were hospitable and glad to entertain strangers. There was a rude plenty, but few luxuries or delicacies. No tramps chalked their front gates. There was free speech and shrewd judgment of men and affairs. They were conservative and had a pride in "our laws." Most of them owned land, which could be had for nothing. There were few cases of elopement or of bastardy. There was a good deal of intemperance, and it was not disreputable to drink pretty hard. The industrial situation is shown by these prices: In 1834 corn was eight cents a bushel, pork two cents a pound; the fee of a justice of the peace for marrying a couple was \$1.00. (*Scribner's Monthly*, Dec., 1877.)

Aged people still living tell us that in the early days there were no charity societies, and not much use for them. There were large families of children, for people married early. Usually boys were useful at eight years of age and girls quite as

early. Any thought of "over-population" never occurred to any one. Ague was one of the "positive checks" of Malthus, and fevers sometimes carried off a fourth of the people in a short time. The terrors of malaria are well painted in Dickens' "Martin Chuzzlewit." Mr. Schurz in his essay on Lincoln, and Nicolay and Hay in their monumental work, have brought out the details of life in pioneer Indiana with great fidelity. The civilization that could produce Lincoln must have had worth.

While neighbors usually took care of a widow while her children were young, a second marriage was not at all out of the question. Youngsters were "bound out," and worked their passage through to manhood without extraordinary rewards by the way or at the end.

"There is little danger that one who knows how to work and pray will go to the bad in a young agricultural colony. In a wilderness which has not yet been cleared, the greater number of proletarian vices spontaneously disappear. Labor is a necessity, and the rewards of industry and saving soon take a palpable shape. Children, far from being a burden, soon become companions to their parents in their solitude, and, later, helpmates in business." These words of Roscher (Political Economy) find ample illustration in the industrial conditions of the Western States in their formative period.

The Territorial legislation of 1807 has a Poor Law which may be compared with contemporary legislation in Massachusetts. Two Overseers of the Poor were to be appointed in each township by the judge of the Court of Common Pleas. These Overseers were to "farm out" the paupers to the persons who made the lowest bid for their keep and care. This was indoor relief, and asylums were unknown. Those who cared for paupers might put them to moderate labor, and the bid for support took this into account. If the pauper refused to labor as required, or to stay where he was sent, he forfeited help. But if the farmer was guilty of harsh treatment, the Overseers might keep back his pay. Poor children might be bound out as apprentices, males to the age of twenty-one and females to the age of eighteen years. Relief was given only on the order

of two justices of the peace. If a man refused the office of Overseer he was fined \$12.00, an awful sum of cash. Legacies for the benefit of the township poor to the amount of \$1200 were legalized, but I know of no such legacies. There may have been a few.

The Law of Settlement requires these qualifications: either the exercise of a public office for one year; or, the payment of taxes two years; or, the leasing of land for not less than \$25.00 rent for one year; or, residence as a freeholder for one year; or, residence for one year in the county of one bound, hired or apprenticed. A married woman had the legal settlement of her husband. Certificates were required from the Overseers of the Poor from the township whence the person came. Persons likely to become chargeable were liable to removal unless they could furnish security, and no family was permitted to receive strangers into their home without notifying Overseers of the Poor.

Before the community assumed charge of a destitute person the family was sought. The father, mother, grandparents and children of the poor, old, blind, lame and impotent were to support them, and the penalty of refusal was \$5.00 per month, which was about what it cost to pay for their care. Husbands neglecting wife and children were compelled by distress and sale of goods to support the family or go to jail for the fine. There was an appeal from justices of the peace to Court of Common Pleas.

The Indiana Constitution of 1816 makes it the duty of the General Assembly, as soon as circumstances permit, to form a penal code, "founded on the principles of reformation and not of vindictive justice; also to provide one or more farms to be an asylum for those persons who, by reason of age, infirmity or other misfortune, may have a claim upon the aid and beneficence of society, on such principles that such persons may therein find employment and every reasonable comfort, and lose by their usefulness the degrading sense of dependence." Such language shows deep insight into the best methods of public relief. It is to be feared, however, that in actual admin-

istration these principles were often lost sight of. The "poor farm" has often been the refuge of incompetent politicians and cruel Overseers, as well as of wrecked paupers.

The law of the State, in 1818, is almost word for word that of the Territory of 1807. The two Overseers of the Poor are now appointed by the county commissioners instead of by the Court of Common Pleas.

In 1824 poor-houses are mentioned in Knox and Clark counties, as erected or about to be erected; but the law of 1807 remains without essential change. In 1834 slight changes are noticed, but no vital differences are observed.

As new counties were organized, the principles were applied to the local conditions without essential modification. Indiana has yet its local system without state control. The Board of Charities, however, exercises a salutary supervision, and this must lead to the correction of grave abuses.

The township trustee has oversight of the county schools as well as of the poor funds, but is obliged to report to the county commissioners. His accounts are apt to mingle and confuse matters relating to outdoor relief and public instruction. This fact will help to explain the difficulty of securing reliable information about outdoor relief.

The scope of this paper does not cover recent legislation. But it seems evident that the statutes formed on the basis of the ante-reform period of 1834 have still too much influence on laws and administration, and that many of the changes brought about in England will now become necessary in consequence of the increasing density of population, and the growth of a pauper class whose existence was not thought possible by the early law-makers of the state. The able persons on the Board of Charities are giving attention to these matters, and educating legislators and people by frequent articles and publications.

CHARLES R. HENDERSON.

## GENERAL NOTES.

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THE state of Illinois will build an Industrial Home for the Blind at the corner of Douglass Boulevard and Nineteenth St., Chicago. The Home will accommodate two hundred and fifty inmates. The factory in connection with it will give employment to both men and women, who will be taught trades at the expense of the state until they attain sufficient skill to pay for their care in the Home. The men will be taught broom-making, piano-tuning, carpet and hammock weaving, mattress making, cane-seating chairs, upholstering, etc., and the women sewing by hand and machine, crocheting, cane-seating chairs, and cooking. The state of New York could, with profit to itself as well as benefit to the adult destitute blind, substitute such relief as this for that which is at present given in New York county and other counties of the State—the annual dole and the poorhouse hospitality.

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Mr. Jacob A. Riis, the author of "How the Other Half Lives," in writing about the new Charity Organization Society Lodging House in West 28th St., New York City, says: "From the station house [the lodger] went out hungry, compelled to beg for his breakfast and carrying seeds of dust and disease from door to door. From the Wayfarer's Lodge he goes forth clean, decent and safe. If he is a tramp, he will never return. He has been sifted out. The work and the washing settled him. So much is gained. \* \* \* The transformation of Poverty Gap demonstrates that the tramp can be headed off in the child. It is the province of the Wayfarer's Lodge to check the manufacture at a later stage, and to demonstrate that all men who are homeless and unfortunate are not therefore tramps fit only to be treated as such by a notion of municipal 'charity' so crude as to be almost criminal."

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And this is the way in which the shelterless wayfaring class should be received and treated in every city—given a chance to show the honesty of their profession, to get a foothold again in the busy world. The practice of regarding every wayfaring man as a vagrant, or as an honest out-of-work, injures the unfortunate applicant for work in the first instance, or, in the second, harms the vagrant and society by encouraging him in that migratory dependence. There are two classes—the genu-

ine and the counterfeit—and no treatment of this social affection will be successful which does not recognize this fact, and endeavor to separate the two. This is axiomatic, and yet the Governor of one of the Western States, according to newspaper despatches, has just given orders to the police to arrest no tramps on charges usually brought against this class, such as riding on freight cars, vagrancy, begging, etc. City ordinances fining tramps, and obliging them to work on rock piles, he denounces as unconstitutional and opposed to liberties granted by the constitution. All will sympathize with him in the desire to prevent the arrest and punishment of honest wayfarers, but there should be another way of preventing this than by decreeing the right of all to beg, steal rides on freight cars, etc. There is another way, and the people of Kansas would better provide work for the needy wayfarers than feed promiscuously and indiscriminately all who come to their doors, or selfishly assist in deporting them to other States.

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Governor Altgeld, of Illinois, called together a few days ago the heads of the various State charitable institutions for the consideration of methods of administration. In the course of his address to these officials he expresses his disapproval of the disposition on the part of officials in some institutions of the United States to take care of their friends and to line their own pockets; but in the next sentence he says: "I have adopted the policy of requiring that all those who filled important places must be in personal sympathy with the administration, and personally interested in carrying out its policies." In other words, while those selected to fill minor places must be honest, competent and efficient, the first and apparently chief requirement for eligibility to the important positions is political sympathy with the administration, and that, too, when the political affiliations or views of the superintendent have, and should have, nothing whatever to do with his management of the institution. It is not clear on what ground Governor Altgeld can justify such an inconsistent policy. The dismissal of Dr. Dewey, Dr. Gillett and Dr. Frederick Wines, men of international reputation and of unquestioned integrity and ability, has robbed the State and its institutions of officials who cannot be immediately, if ever, replaced, and has extended the spoils system to another department of the State administration from which it should, if from no other, be severely excluded.

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Bishop Turner, of Atlanta, Georgia, said in the National Colored Con-

vention, held in Cincinnati, November 29, urging the limited colonization of Africa by American negroes of the better class: "There never was offered to any race of men a rarer or more inviting and promising opportunity to found a great nation than that of colonizing the Dark Continent with half a million of intelligent American colored men, carrying with them the arts and the sciences, the learning and refinement of modern civilization." He speaks enthusiastically, and from his own knowledge of the vast resources of the country to which he would have these people transported.

## CONFERENCES.

NOT the least important recent development in the direction of organized charity is the New England Conference of Charities and Corrections, which was held in Newton, Massachusetts, October 24-26, for it marks a tendency to a steadily broader, yet more thorough, system of charity, which must ultimately widen yet lessen the work of each separate organization, while increasing its ability and influence for good. In reference to this conference Mr. F. B. Sanborn wrote to the Boston *Advertiser*, before it assembled, as follows: "For all charitable purposes the six States may well work together, their laws being more similar than ours are to most of the other States; and there is one strong reason why a New England conference should be maintained—the necessity of friendly and concurrent legislation of the six States in regard to the voluntary or forced removal of the poor, sane, insane, invalid, diseased or vicious, from one of these States to another. Evils connected with this practice have long existed—some of them serious and even shocking; and no useful legislation can be hoped for so long as the philanthropic in each State do not understand or co-operate concerning it. The public officials often have, or think they have, an interest quite contrary to that of the poor themselves, and to their brethren in other Commonwealths; the fact being, however, that the three interests are really and ultimately the same. Until this is perceived and acted on—and the case is now far otherwise—hardships and wrongs will be inflicted by State authorities, and a spirit of secrecy and retaliation will prevail, as it long has, to the injury of all parties. A question that ought to be considered at Newton, and perhaps will be, is the rapid increase of some of the dependent classes—the chronic insane and the idiotic, for example—and the disposition to herd these in huge State establishments, neglecting the wholesome methods of family care and the proper distribution of these unfortunate classes among the localities where they originate. The sound principles laid down by Dr. Howe, our most enlightened and far-sighted Massachusetts philanthropist, have been followed in respect to poor children; but they are widely departed from in the care of other public dependents. To separate—not to congregate—was his policy, and only harm has come from neglecting his wise counsel in this matter. The question is a practical one, confronting us every year and almost every day; and I

look for some intelligent discussion of it at this New England conference."

The actual work of the Conference was large and varied. After an address by Rev. W. A. Lamb, of Newton, the President of the Conference, and a speech of welcome by John A. Fenno, the Mayor, the first day was devoted to reading reports from the six New England States represented. That on Maine was prepared by Mrs. L. M. L. Stevens, and, among other points touched upon, noted a proportional decrease in the number of occupants of both poor houses and state prisons in the State. The report for New Hampshire was prepared by Mrs. Lillian D. Streeter. That on Vermont was made by Mrs. Julia C. R. Dorr, and noted the effect of foreign population as a distinct element in Vermont penal and charitable problems. Miss Frances R. Morse presented the report for Massachusetts, and alluded to the benefit of boarding dependent children outside of institutions, nearly two-thirds of the children under the care of the State being now so cared for. The report for Rhode Island was made by the Rev. James H. Nutting, who claimed special advantages for the State, in having a board or commission of charity and correction, invested with the care of all the penal institutions of the State with but one exception. The State's treatment of insane was particularly noticed, the buildings for their occupancy being one-story stone cottages, and the family system being adopted. The State House of Correction he deemed a failure as a reformatory institution. Prof. J. J. McCook made the report from Connecticut, being chiefly the same as that read at the World's Fair Conference. After the session devoted to the reports on State work, Rev. J. M. Pullman, D. D., of Lynn, read a paper upon "The Development of Charity Organization," urging "a federation of agencies." This was followed by Hon. Robert Treat Paine, in a short address on "Emergency Loans," chiefly devoted to the Boston experiment, which starting with a capital of \$50,000 five years ago, has now \$90,000 in the treasury, and has met losses amounting to but \$5,000. The money is loaned in small amounts to poor people, at the rate of one per cent. a month. The first day's session was closed with a paper by Mrs. Laura Ormiston Chant, on Friendly Visiting. The second day was opened by Dr. George H. Knight with a report on the Feeble Minded, in which a colony system, limiting the numbers of each to 1,000, and treating each form of imbecility and each sex in separate buildings, was recommended. This address was followed by one on "Probation, Its Relation to Punishment and Crime," by Joseph G. Thorp, Jr., of Cambridge, and this subject was further discussed by Mr. Fred. G. Petti-

grove, Chief Justice William E. Parmenter, and others. The evening session was devoted to the subject of "Destitute, Neglected and Morally Exposed Children," papers on which were read by Miss Alice E. Wetherbee, Hon. George S. Hale, Dr. Charles B. Worcester, Mr. John B. F. Emery and Miss Anna Garlin Spencer. The final session discussed, "Public Relief and Alms Houses." The subject was opened by Mr. James H. Lewis, who noted a great relative increase of pauperism in Massachusetts in proportion to the increase of population and wealth. A second paper, by Mr. Charles H. Baker, described the system adopted in Maine, and claimed that the law obliging towns and cities to support paupers, formerly citizens, relieved the State from a large burden. Other papers were read by Mr. Freeman Brown, Mrs. James Codman, Dr. Charles E. Woodbury, Mr. E. W. Potter and Dr. Charles E. Wood. The Conference, before it ended, elected the following officers for the next year: President, Col. J. Hare Powell, of Newport; Secretary, Miss Zilpha D. Smith, of Boston; Treasurer, James H. Lewis, of Springfield; Executive Committee—President Powell, Secretary Smith, Treasurer Lewis, Joseph G. Thorp, Jr., of Cambridge; George H. Knight, of Lakeville, Conn.; Charles W. Birtwell, of Boston, and Miss A. F. Hunter, of Newport; Counselors, Rev. J. M. Pullman, of Lynn, and Rev. W. O. Lamb, of Newton. It also appointed the next meeting to be held at Newport, R. I.

The *Boston Transcript* wrote of the meeting: "With all due respect to the intelligence and common sense of a Massachusetts Legislature, we suggest to the gentlemen who expect to sit in that body that perhaps attendance at these meetings might not be time thrown away. Subjects which are presented may call for new, or modification of present, laws. What better opportunity of studying and mastering important questions of public concern can be afforded than by listening to experts from different parts of New England?"

A conference almost equally important with that held in Newton, was one held in New York, November 14-16, under the auspices of the State Charities Aid Association, with the object of discussing the subject of Dependent and Delinquent Children, the scope of which is well shown by the preliminary outline, as follows:

"(1) The development of a sound public sentiment in the community on all matters pertaining to the care of dependent and delinquent children, in order to deepen the sense of responsibility, secure a more lively interest and a more general support of wise undertakings in this line.

"(2) The education of those officially connected with child-caring institutions, in the most advanced and successful methods of prosecuting such work, by affording an opportunity for the mutual study of the principles and results of the work of the various agencies, thus making the fruits of the experience of each the common property of all.

"(3) To foster the spirit of coöperation and mutual helpfulness among child-caring organizations, by the promotion of personal acquaintance, the measurement of the needs arising from child-dependency and delinquency, the consideration of the adequacy and efficiency of existing agencies, and the discussion of the most profitable methods of coöperation among existing institutions and societies.

"(4) To better the present condition and future prospects of the 28,000 children now in institutions in the state of New York, and the other thousands who have been placed in families by such institutions."

The meeting was held at the building of the United Charities, and produced many valuable papers, including addresses by Mr. Charles Loring Brace on "Placing our Children in the Western States;" Mrs. M. C. Dunphy on the "Randall's Island Hospital for Children;" Mr. Moore Dupuy on "The Work of the Children's Aid Society among Neglected Children in their Own Homes;" Dr. Charles A. Leale, Mr. Stanton Coit on "How May the Condition of Children be Improved in Their Own Homes;" Charles W. Birtwell on "Home Libraries;" Mrs. Charles Russell Lowell on "Dependent Children in New York County;" Mr. Evert J. Wendell on "The Educational Features of a Reform School;" Prof. E. H. Spring on "Industrial Training in Reformatories;" Mr. Elisha M. Carpenter on "Placing Out of Juvenile Offenders;" and Mr. W. M. F. Round on the "Work of the Burnham Industrial Farm." There was much informal discussion on these and other papers.

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The Executive Committee of the State Conference of Charities and Correction of Indiana, to be held February 20th, 21st and 22d, met at Terre Haute, October 20, and appointed committees to prepare for the Conference. All members of relief-giving societies are delegates to the meeting, and will have the privilege of taking part. The Conference is not exclusively for charity organizations, but represents all the charities of the State reformatories, jails, prisons, poor houses, township trustees' work, and that of the W. C. T. U. It is intended to make the meeting the largest and most beneficial of its kind ever held in the State. This will be the third annual Conference. William C.

Smallwood, Secretary of the Society for Organizing Charity, has sent out circulars announcing the Conference to county commissioners, township trustees, superintendents of county asylums, boards of managers of orphans' homes, members of relief societies, and all workers in State charitable and correctional institutions. The following subjects will be discussed: "Management of County Poor Asylums;" "The Township Trustee as Overseer of the Poor;" "The Relation Between Intemperance, Vice and Crime;" "Reform Schools and Their Management;" "Orphans' Homes and Placed Out Children;" "Organized Charities in Cities and Towns."

### CHARITY ORGANIZATION SOCIETIES.

ALBANY, N. Y.—The Charity Organization Society, held its semi-annual meeting, November 14th. Secretary John Moir reported for the six months ending November 1: New cases, 127; recurrent, 128. Total, 255. *Condition*—Married couples, 41; widows, 23; deserted wives, 5; single women, 10; widowers, 13; single men, 35. Total, 127. Number of people represented, 264. *Chief cause of need*—Accident, 3; sickness, 14; lack of work, 19; no male support, 17; physical defects, 11; intemperance, 33; shiftlessness, 12; no cause, 18. Total, 127. *Result*—Requiring continuous relief, 9; requiring temporary relief, 47; requiring work, 17; chronic paupers, 27; professional beggars, 10; frauds, 17. Total, 127.

ALTOONA, PA.—A meeting of representatives of the various charitable institutions was held at the rooms of the Children's Aid Society, October 24th, the purpose being to organize a "temporary" Associated Charities for the purpose of supplementing the work of the Quick Charity Fund. A "temporary" Associated Charities was formed: President, Mrs. J. B. Turner; Secretary, W. H. Schwartz; Treasurer, H. J. Aukerman.

BALTIMORE, MD.—The annual meeting of the Charity Organization Society was held on November 13th. President Daniel C. Gilman made the opening address, and was followed by Mr. Jeffrey R. Brackett, in a report reviewing the work of the Society for the year. A paper by Hon. Robert Treat Paine, on "Good Citizenship in its Relation to Charity," and another by Rev. Joseph A. Vance, on "Winter Relief: Its Dangers and Possibilities," were then read. An interesting feature was the report of a typical case of charity now in the care of the Baltimore Society's agents, each phase of it being considered.

BIRMINGHAM, CONN.—Two meetings of a number of citizens were held on October 27th and November 1st, to discuss the condition of the poor of the town. They resulted in the formation of a charity organization society, and the election of a central council of fifteen.

BOSTON, MASS.—The Associated Charities held its annual meeting November 9th. After the opening address by Hon. Robert Treat Paine, a report on the finances, by Mr. Darwin E. Ware, and the directors' report on the work of the society, addresses were read by Rev. John Graham Brooks on: "The Coming Socialism and Charity Work;"

and Mrs. May McCullom on the injury caused by the mistaken attitude of religious bodies towards charity.

BROOKLYN, N. Y.—The quarterly meeting of the Bureau of Charities was held November 13th. In his report the secretary stated: "It has come to be regarded as a truth almost axiomatic that the giving of alms to every applicant, without verification of the story offered, is in most instances fostering a crime, and is, therefore, itself a crime. As illustrating the protection that the Bureau affords to the community against even the temptation to this crime, the reports from the registry of the central office show that 334 inquiries have been received respecting applicants for relief. In 141 of these, replies have been furnished at once from the records already on file, and in the other cases the material for replies has been gathered through prompt investigation."

BUFFALO, N. Y.—The Charity Organization Society held its annual meeting on October 28th. Treasurer Thomas Cary estimates the expenditures for the ensuing year: District work, \$5,430; outdoor department, \$1,020; Fitch Creche and Nurses' Training School, \$4,000; other necessities, \$6,000—making the total over \$16,000. Chairman Ansley Wilcox, of the executive committee, read the board of trustees' annual report, which showed that the main source of income for the past ten months was \$11,673.45, revenues from the property given by Mr. Benjamin Fitch. Mr. Nathaniel S. Rosenau, the secretary, made his farewell address, in which he reviewed the work of the society since its organization, and expressed confidence that the good work would be continued and increased. Mr. Rosenau said that pauperism in the city of Buffalo to-day, as found in the public records, is no greater than it was in 1875, even though the city has doubled in population.

DETROIT, MICH.—The Association of Charities held its fourteenth annual meeting October 31st. The former officers were re-elected, and speeches in praise of the work of the Association were made by Rt. Rev. John S. Foley, Rabbi Louis S. Grossmann, and Rev. W. S. Havens.

DULUTH, MINN.—As a preliminary to the organization of an Associated Charities, a meeting was held October 24th, at which a committee was appointed to invite the boards of various charitable and benevolent societies to send two of their members to a meeting on Tuesday, October 31, to serve on the Board of the Associated Charities then to be elected. At that meeting officers were elected as follows: President, Rev. C. C. Salters; Vice President, Maj. Alex. Sharp; Treas-

urer, James T. Hale ; Recording Secretary, Mrs. W. S. Birch. The County Commissioners voted on November 7th, to contribute to the new Association.

ELIZABETH, N. J.—On November 13th, a meeting of those interested in charities was held for the purpose of organizing the "Charity Organization Society of Elizabeth." A plan of constitution was submitted to the meeting, and there was a short discussion of the whole general scope of the society, but the acceptance of the plan was left for another meeting.

GARDINER, ME.—The Associated Charities has organized for the winter with the following officers: President, Rev. J. L. Quimby; Vice President, Rev. F. C. Haddock; Secretary, Rev. Elliot Barber; and Treasurer, P. H. Winslow.

GREAT FALLS, MONTANA.—A meeting of the Charity Organization Society of Great Falls, Montana, was held October 20th, to complete the organization of the Society. The following officers were selected by a unanimous vote: J. L. Harris, President; Mrs. H. P. Rolfe, Vice-President; W. P. Beachly, Secretary and Treasurer. A committee of four was appointed to canvass the business portion of the city, and solicit membership from the business men.

LOS ANGELES, CAL.—A meeting of representatives of various benevolent organizations was held, on October 31st, for the purpose of organizing an Associated Charities. At that meeting a committee was appointed to frame a plan, which was presented at a second meeting held November 6th, and accepted. The new organization will be completed as soon as it can receive the necessary forms for incorporation.

NEW HAVEN, CONN.—The quarterly meeting of the Organized Charities Association was held November 9th. The report of Superintendent Preston showed a relative increase in assistance given in the quarter, as compared with that of 1892, of about 150 per cent. Of this assistance 87 per cent. was paid through work in the wood yard and laundry, the remaining 13 per cent. was in charity to sick or disabled persons and children.

ORANGE, N. J.—The annual meeting of the Bureau of Associated Charities was held October 21st. Two new committees which had been created during the past year, were added to the list of committees, viz.: Kindergarten and Night Lodging House Committees.

The report of Miss Jennie Fancher, the agent of the bureau, stated: Of the 350 cases in our registry fully 75 per cent. have been the re-

cipients of alms of one sort or another—food, clothing or money bestowed for the asking, and these people calculating upon receiving it as a matter of course, while a share of their own earnings was regularly deposited in the till of the liquor dealer. Very few are the homes visited in which some traces of the consequences of liquor or beer drinking is not visible, either in the blackened eye of the wife or poorly clad and meagerly fed children. One of the great needs of the Bureau is more friendly visitors. Another imperative need is the hearty and instant co-operation of the individuals in supplying work for the unemployed, especially for men.

The following officers for the ensuing year were elected: President, Miss Ruth Marsh; Vice Presidents, Mrs. C. J. Prescott and Mrs. S. M. Codey; Treasurer, Miss Mary Heath; Corresponding Secretary, Miss Toaker; Recording Secretary, Miss Margaret Stevens. A lecture on the different ways of managing the applicants for help was given by Rev. George B. Safford, D. D., of Brooklyn.

PAWTUCKET, R. I.—The Associated Charities held its annual meeting on October 31. Rev. Frederick W. Hamilton presided, and speeches were made by Judge Tillinghast, Mr. Peckham, Overseer of the Poor, and Rev. George P. Perry, pastor of the Broad Street Baptist Church of Central Falls.

ROCHESTER, N. Y.—The annual meeting of the Society for the Organization of Charity was held November 9.

The work done in the several districts is as follows:

	1st Dist.	2d Dist.	3d Dist.	Total.
Investigations.....	142	175	151	468
Frauds.....	36	25	30	91
Temporary Aid.....	72	60	60	192
Employment.....	69	75	61	205
Persons aided to reach distant friends.....	2	11	21	34

The election of officers of the society resulted as follows: President, John W. Oothout; First Vice President, Mrs. G. W. Loomis; Second Vice President, Mrs. Sarah Kuichling; Third Vice President, William F. Peck; Secretary and Treasurer, Mrs. Helen D. Arnold. Charles P. Ford, John W. Oothout, Theodore Bacon, Miss Margaret Montgomery, Mrs. Emma Levi and Mrs. Ralph Staderker were elected Trustees.

SALEM, MASS.—The annual meeting of the Associated Charities was held November 9. The following officers were elected: President, Geo. M. Whipple; Vice President, Rev. Geo. D. Lattimer, in place of R. C. Manning, who declined a re-election; Secretary, Mrs. F. S. At-

wood. A discussion regarding the work of the society for the ensuing year followed. The wood-yard and laundry matters were especially considered. At a meeting of the council held later, Miss A. C. Clapp was chosen Registrar. A public meeting will soon be announced in the interest of the Associated Charities, when the annual reports will be presented and papers read.

SAN FRANCISCO, CAL.—At a recent meeting of the Associated Charities, the Registrar made a statement in connection with the opening of its wood-yard, which typically illustrates the differences in charitable methods. The society, according to this statement, has forty cords of wood at its wood-yard, but lacks the men to saw it. Out of thirteen able-bodied men who were sent to the yard one day, only two showed up ready for work, and the Superintendent is of the opinion that but few men will saw wood for a meal while they can receive free food at Seventh and Mission streets.

SCRANTON, PA.—A meeting of the clergymen was held Nov. 13th, for the purpose of forming a central association of all the charitable organizations of the city, both of the churches and of the various secular societies having relief societies attached. After an address by Rev. Roger Israel, explaining the purposes of the proposed society, a committee was appointed to invite representatives from the many churches and societies, to effect a permanent organization, and to fix a date for such a general meeting.

SPRINGFIELD, MASS.—Recently an attempt has been undertaken to organize the charitable societies into an Associated Charities. The movement originated in the Union Relief Association, which in the past has partially fulfilled the functions which it is hoped a closer union of the Society would cope with more successfully. According to *The Springfield Union* certain societies: "felt, however, that as a large share of the relief given locally was dispensed through them, their wishes should be consulted in the method of forming the proposed organization, and as none of the societies interested show a disposition to recede from their positions, it is not likely that anything will come from the proposition to unite." To overcome these objections the Union Relief Association called a conference of those interested in the benevolent societies of the city, and of the leading clergymen and business men, which was held on November 13th. After an address on "Charity Organization," by Rev. Dr. J. M. Pullman, the subject was debated by Rev. B. S. Conaty, pastor of the Cathedral, Rev. Dr. Burnham, Mrs. Eliza R. Whiting, Rev. George C. Baldwin, Jr., Dr. Marsh, of the St.

Vincent de Paul Society, W. P. Derby, and ex-Mayor Bradford. On motion of Mr. Baldwin, it was voted that the sense of the meeting was that the Union Relief Association should consider the feasibility and propriety of enlarging its constituency.

SUPERIOR, WIS.—The Associated Charities filed articles of association in the Secretary of State's office November 2d. The incorporators were W. C. Brooks, Ira Harris, E. Buxton, and fourteen others.

TOLEDO, OHIO.—The Humane Society has recently organized a "Department of Associated Charities." The project was earnestly commended in a lecture on October 30th, by Mr. James M. Young, and at a meeting of the Humane Society, held November 7th, the subject was fully discussed, and a committee previously appointed submitted plans for the management of such an association.

WASHINGTON, D. C.—The regular annual meeting of the Associated Charities was held November 7th. Under the Constitution the President of the Board of District Commissioners is president of the association. Mr. L. S. Emery was re-elected Secretary, and Mr. M. G. Emery was elected Treasurer.

WILMINGTON, N. C.—Since the 1st of February numerous conferences have been held, in which plans have gradually matured for a Charities Organization Society. On the 5th of June an organization was effected by the first meeting of the Board of Directors, who elected officers and appointed an executive committee of five. This committee has been in frequent consultation, with a view to beginning operations effectively in October. On September 8th, Rev. Robert Strange and Mr. W. H. Sprunt appeared by appointment before the county commissioners and laid before them the plan of work. As a result the commissioners decided to turn over the care of the out-door poor within the city to the organization, appropriating for this purpose \$125 a month, and giving the Society an office in the old court-house.

#### GIFTS AND BEQUESTS.

ARMSTRONG, Frank, Bridgeport, Conn. Will filed October 10th. Bridgeport Hospital, \$5,000; Protestant Orphan Asylum, \$2,000; Scientific Society, in trust, \$1,000; Directors of the Boys' Club, \$1,000; Value of estate estimated at \$200,000.

ARNHEIM, Louis, New York, N. Y. Will filed November 9th. Hebrew Benevolent and Orphan Asylum Society, \$500; Mount Sinai Hospital, \$500; Chebra B'nith Scholom, \$100; Home for Aged and Infirm Hebrews, \$100; Hebrew Sheltering Arms, \$100.

BECK, Charles Bathgate, New York, N. Y. Will filed November 6th. First Presbyterian Church of West Farms, \$128,000; Columbia College, \$10,000; Home for Incurables, \$10,000; American Society for the Prevention of Cruelty to Animals, \$10,000; New York Society for the Prevention of Cruelty to Children, \$10,000; Peabody Home for Aged and Indigent Women, \$5,000; Residue of Estate (between \$2,000,000 and \$3,000,000) equally to Columbia College, Presbyterian Hospital, Society of the New York Hospital, Society for the Prevention of Crime, Board of Home Missions of the Presbyterian Church.

BEESON, Elizabeth S., Allegheny, Pa. Will filed October 26. Cumberland Presbyterian Church, \$2,000; Holly Tree Temperance Work of Allegheny, \$500. On the death of testator's sister, Caroline Wilson, the residue divided between Domestic and Foreign Missions of the Cumberland Presbyterian Church, and the Destitute Ministers' Society of the Cumberland Presbyterian Church.

BROWN, Mrs. Anna E., widow of Charles, Quincy, Ill. Will filed October 31. New Home for Friendless and Aged People, residence and \$50,000; Illinois Industrial School for Girls (Evanston), \$5,000; Woodland Home for Orphans, \$5,000; Quincy Humane Society, diamonds and \$5,000; Illinois Humane Society, \$25,000; Connecticut Humane Society, \$15,000; Louisiana Humane Society, \$15,000; Massachusetts Humane Society, \$5,000. Residue of estate (estimated at \$181,000) to Quincy Humane Society, the Connecticut Society for the Prevention of Cruelty to Animals, the Louisiana Society and the Massachusetts Society for the Prevention of Cruelty to Animals, "in such proportions that the legacies hereinbefore given to said societies shall be increased pro rata."

CRONAN, Eleanor, Halifax, N. S. By will. Little Sisters of the Poor (if established within three years), \$6,000; Nuns of the Precious Blood, \$6,000; John Cronan, to distribute to charities, \$15,000; Rev. Dr. Murphy, for widows and children of deserving Halifax Catholics, \$1,000. Estate estimated at \$190,000.

CROSBY & HILL, merchants, Wilmington, Del. Of every dollar's worth of goods sold by the firm for the week ending November 4, ten cents were set aside for the relief of the poor of Wilmington, resulting in a gift of \$500 to the Associated Charities. The following week the firm set apart ten per cent. of their sales, which was divided equally between two hospitals.

DIMOCK, James W., Hartford, Conn. On a test suit, brought by the executor, to decide if the charitable bequests were legal, the Supreme Court of Errors decided, October 27th, that the bequests to charitable, benevolent and religious institutions should be paid according to the apparent intent of the testator, disregarding any technicalities arising from an incomplete or inaccurate description of the corporate title of the institution.

EDSON, Mary A., New York, N. Y. The decision of the Supreme Court is, that Mary A. Edson's will and codicil was not procured by undue influence on the part of her legal adviser and executor, John E. Parsons. She left the residue of her estate to her executors to be divided among such institutions as they and the Rev. W. R. Huntington, of Grace Church, should determine. If any legacy lapsed or failed, the amount was to go to the executors with no conditions, the testatrix being satisfied that they would carry out her wishes. As to the legacies given specifically to charitable institutions incorporated under the act of 1848, the court does not think the will can be upheld. As to the other corporations, which by their charters are exempt from the operation of the act of 1848, the court is of the opinion that the bequests are valid. Justice Lawrence holds that the gift of the residuary estate to the executors to be divided among benevolent and charitable societies is a valid bequest, but if he is wrong in his conclusion he is of the opinion that the whole of the residuary estate passed to the executors absolutely without any limitation or restriction.

FRANK, Mrs. Elise, Chicago, Ill. Will filed November 13. Bequests to United Hebrew Charities and Evangelical Orphan Asylum of Du Page County. Estate estimated at \$1,800,000.

HAIL, Martha N., Warren, Mass. Will filed October 4. Warren Public Library, homestead and \$5,000; Home for Aged Men, Provi-

dence, \$5,000 ; Home for Aged Women, Providence, \$5,000 ; Association for the Benefit of Colored Children, Providence, \$5,000 ; Providence Children's Society, \$2,000.

HARRISON, Carter H., Chicago, Ill. Will filed Nov. 10. Executors "shall select two or more charitable institutions in Chicago, between which they shall divide the sum of \$10,000, for the purpose of endowing 'funds' in perpetuity in the name of my beloved wife, Sophanisbe Preston Harrison. Such institutions to be other than those in which I have heretofore endowed 'funds' in the name of my wife 'Marguerite Stearns Harrison.' " Estate valued at \$950,000.

HOLMES, Miss Jane, Pittsburg, Pa. Will filed October 24. Home for Orphans and Destitute Colored Children, of Pittsburg and vicinity, \$20,000 ; Pittsburg and Allegheny Orphan Asylum, \$10,000 ; Pittsburg and Allegheny Home for the Friendless, \$10,000 ; Home for Aged Protestant Women, Wilkinsburg, \$10,000 ; Home for Aged Protestants, Wilkinsburg, \$25,000 ; General Assembly of the Presbyterian Church in the United States, for the use of the Presbyterian Committee on Missions for Freedmen, \$20,000 ; General Assembly of the Presbyterian Church in the United States, for the relief of disabled ministers and the widows and orphans of deceased ministers, \$5,000 ; Home for Aged and Infirm Colored Women, \$10,000 ; Church Home Association, \$5,000 ; Allegheny General Hospital, \$5,000 ; Allegheny Cemetery, \$500 in trust, income to keep in good order the lot given to Letitia C. Holmes Hamilton ; Third Presbyterian Church, Pittsburg, the pew of testatrix. All the rest of the estate to the above-named charitable institutions, beginning with the Home for Orphans and Colored Children down to the Allegheny General Hospital. Each institution is to take an equal share. Estate estimated at \$1,500,000.

HILL, Edward, San Francisco, Cal. Will filed November 1. Protestant Orphan Asylum, \$10,000 ; German Benevolent Society, \$10,000 ; Howard Benevolent Association, \$10,000 ; Ladies' Protection and Relief Society, \$10,000 ; Omnibus Cable Company (for employees' library, \$10,000 ; Pioneers of San Francisco, \$5,000 ; Society of California Pioneers, Sacramento, \$5,000. Estate valued at \$250,000.

HYDE, Daniel B., Preston, Conn. Will filed November 9. American Home Missionary Society, \$1,000 ; American Congregational Union, \$2,000 ; Congregational Sunday-School and Publishing Co., \$1,000.

JEMISON, Lewis, Bordentown, Pa. By will. American Baptist Publication Society, \$1,000 ; American Tract Society of Philadelphia, \$1,000.

JEWETT, Miss Elizabeth C., Boston, Mass. Will filed October 10. Trustees of Wellesley College, Wellesley, Mass., \$6,000; First Church of Rockport, Mass., \$5,000; Female Bethesda Society, \$500; Society of Bible Readers, \$500; Boston Fatherless and Widows' Society, \$500. On the death of testatrix's niece, Maria D. Whitney: Trustees of Carlton College, Northfield, Minn., \$32,000; Trustees of Mt. Holyoke Seminary, South Hadley, Mass., \$10,000; Board of Ministerial Aid, Congregational Church, \$8,000; Trustees of Phillips Academy, Andover, Mass., \$5,000; American Missionary Association, \$5,000; American Board of Commissioners for Foreign Missions, \$5,000. On the death of testatrix's niece, Elizabeth J. Whitney: American Home Missionary Society, \$7,000; Massachusetts Homœopathic Hospital, \$5,000. On the death of Hannah B. Gott: American Home Missionary Society, \$1,000.

McDEVITT, Grace, Philadelphia, Pa. Will filed October 14. Mission of St. Vincent de Paul, Germantown, \$1,000; Seminary of St. Charles Borromeo, \$300. Value of estate, \$3,000.

MALONEY, Mary A., Philadelphia, Pa. By will. St. Joseph's Orphan Asylum, on death of Elizabeth M. Hansford, house and furniture. St. Vincent's Orphan Asylum, on death of Cecelia Tucker, \$4,500; St. Joseph and St. John's Orphan Asylum, on death of Elizabeth A. Lambert, \$5,000; St. Vincent's Orphan Asylum, \$2,000; Catholic Maternity Hospital, \$1,000. Estate valued at \$16,790.93.

MARCH, Mrs. Mary T., Staatsburg, N. Y. Will filed October 13th. Contingent. Bellevue Hospital, New York, \$10,000; Louise Home, Washington, D. C., \$10,000; Porter Academy, Charleston, S. C., \$10,000; Grace Church, New York (for a memorial hospital). Residue of Estate, valued at \$1,000,000.

MILTON, Samuel, Denver, Col. Will filed October 9th. For the founding of a Protestant orphan asylum, \$2,500.

MOLSON, S. Elsdale, Montreal, Can. By will. Ladies' Benevolent Society, \$500.

MORRISON, John, Hartford, Conn. Will filed October 30th. Church of the Redeemer (Universalist), \$2,500; Universalist Church in Thompsonville, \$2,500; Hartford Hospital (for the Old People's Home), \$500.

NEALE, Mrs. Mary J. Brooklyn, N. Y. Will filed October 4th. St. John's Hospital, \$1,000.

PARDEE, Dwight W., Hartford, Conn. Will filed November 7th.

Trinity College, \$25,000; Contingent bequest of \$125,000 in equal parts, to: Fund for the relief of widows and orphans and aged clergymen of the Episcopal Church; Bellevue Street Church Home; Trustees of donations for the support of the Bishop of Connecticut; Trustees of donations and bequests for the Episcopal Church of Connecticut; Hartford Orphan Asylum; Old People's Home; St. John's parish; Society for the Increase of the Ministry; Trinity College.

PARKHURST, Elizabeth C., Boston, Mass. Will filed November 7th. Congregational Union of New York City, \$2,000; Colchester Congregational Church, \$250; Commissioners of Foreign Missions, \$200; Women's Board of Foreign Missions, \$300. Residue of estate, after private bequests, equally divided between Massachusetts Home Missionary Society and American Missionary Association.

PERRY, Mrs. Martha A., Philadelphia, Pa. Will filed October 11th. Holy Innocents' Church (Episcopal), Beech Haven, N. J., \$2,000. Value of estate, \$100,000.

PROCTOR, Miss Augusta, Peabody, Mass. By will. Sutton Home for Aged Women, \$10,000.

REINOEHL, Adolphus, Reinoehlsville, Pa. Will filed October 10th. General Council of the Evangelical Lutheran Church of North America, \$10,000; for a Lutheran Chapel at Reinoehlsville, \$3,000; Salem Lutheran Church, Lebanon, \$1,000; Trinity Lutheran Church, Lebanon, \$1,000.

RUST, Mrs. Laura, Detroit, Mich. Will filed October 26th. Protestant Orphan Asylum, \$5,000; Woman's Hospital and Foundling's Home, \$5,000; Children's Free Hospital, \$5,000; Home of Industry, \$5,000.

SCHALL, William H., Philadelphia, Pa. Will filed October 27th. Heidelberg Reformed Church, \$1,000; Calvin Mission, \$600. Value of estate, \$10,000.

STARR, Charles J., New York, N. Y. By will. Middlebury College, Vt., \$150,000; supplementary to gift of \$60,000 in 1892.

STEWART, Mary Rhinelander, New York, N. Y. Will filed November 2nd. To executors for charitable purposes, \$25,000.

SUMMERS, Mrs. Henrietta, Ansonia. Will filed November 1st. Missionary Society of the Methodist Episcopal Church, \$1,000; Board of Church Extension of the Methodist Episcopal Church; \$1,000; Methodist Church of Brooklyn, \$500; Freedman's Aid Society of the Methodist Episcopal Church, \$500; New York Home Missionary Society of the Methodist Episcopal Church, \$500; Birmingham Methodist Epis-

copal Church (Ladies' Aid Society), \$500. Estimated value of estate, \$7,000.

TUCKER, John S., Milford, Mass. Will filed November 8. Residue of estate, about \$12,000, divided equally between Rev. Webster Woodbury, of Milford, and Thomas Pilling, of Westboro, or their heirs, Milford Congregational Church, American Board of Commissioners for Foreign Missions, American Congregational Union, Congregational Sunday-school and Publishing Society, New West Educational Society, American Missionary Association, Milford Y. M. C. A., Milford Women's Auxiliary to the Y. M. C. A., Milford W. C. T. U., Milford Y. W. C. U., Milford Congregational Y. P. S. C. E, Post 22 G. A. R., Woman's Relief Corps 72, Massachusetts State Central Prohibitory Committee, and the Bowdoin College Class of 1853.

WHIPPLE, George A., Orange, Mass. Will filed November 9th. Universalist Society, \$1,000; Orange Library, \$200. Estate estimated at \$60,000.

WHIPPLE, Mary M. Rochester, N. Y. By will. Trustees Methodist Church of Churchville, \$500; Woman's Foreign Missionary Society, \$1,000; Foreign Missionary Society of Methodist Episcopal Church, \$1,000; Female Guardian Society, \$1,000; Home Missionary Society, \$1,000; Woman's Missionary Society, \$1,000; Church Erection Society, \$1,000; American Bible Society, \$1,000; Rochester Home for Friendless, \$1,000; Lima Seminary, \$500; Baptist Church, Churchville, \$500. Estate valued at \$30,000.

## Charity Organization Society Summary for October and November, 1893.

	OCTOBER, 1893.	OCTOBER, 1892.	NOVEMBER, 1893.	NOVEMBER, 1892.
<b>Financial.</b>				
Current receipts from contributions.	\$1,970	\$1,763	\$3,776	\$3,622
Current expenses.....	\$3,221	\$3,126 17	\$3,547 51	\$2,942 50
New members.....	12	14	78	77
<b>Registration Bureau.</b>				
Requests for information.....	286	103	312	193
Reports sent out.....	264	177	468	257
<b>District Work.</b>				
New cases.....	800	268	993	409
Visits by agents.....	1,980	1,411	2,015	1,673
Consultations at offices.....	434	419	438	430
<b>Street Beggars.</b>				
Total number dealt with.....	65	62	59	51
Of whom were warned.....	23	33	20	25
Of whom arrested and committed.	42	29	39	26
<b>Wood Yard.</b>				
Days' work given.....	650		860	
Loads of wood sold.....	655		661	
<b>Laundry.</b>				
Women employed.....	49	34	47	31
Days' work given.....	481	426	531	453
Receipts for work done.....	\$826 04	\$686 22	\$801 74	\$704 88
<b>Penny Provident Fund.</b>				
Stamp stations.....	224	173	225	201
Depositors.....	31,623	22,930	31,441	26,405
Deposits .....	\$18,485 16	\$16,144 01	\$19,397 54	\$18,025 86

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# THE CHARITIES REVIEW.

A JOURNAL OF PRACTICAL SOCIOLOGY.

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FOR EVERY ONE INTERESTED IN THE BETTERING OF SOCIAL CONDITIONS.

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